The Saints Guide,

OR,

Christ the Rule, and Ruler OF SAINTS.

Manifested by way of *Positions*, *Consectaries*, and *Queries*.

Wherein is contayned

The Efficacy of acquired Knowledge.
The Rule of Christians.
The Mission and Maintenance of Ministers.
And the power of Magistrates in Spiritual things.

By IOHN WEBSTER late *Chaplain in the Army*.

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To all that love the Lord Iesus Christ in Truth and Sincerity.

Dear Souls,

BLeſſed be the God of mercies, who hath ſatisfied my ſpirit, that it is not the power of Argument, the force of Diſpute or Eloquence, nor the efficacy of humane Reaſon that can more clearly make out *the things that are freely given to us of God*, than they are by that Spirit that ſearches all things, *yea even the deep things that are of God*, in the experience of his Saints, as they all witneſs, having the ſame ſpirit opening unto them that Record which God gave of his Son. Neither are theſe and poor weak things (though we ſhould *not deſpiſe the day of ſmall things*) made publick upon any ſuch account, but onely as it pleaſed the Lord to draw forth my ſpirit, to give teſtimony with thoſe Truths he had ſealed in my breaſt, againſt all the prejudice, cenſures, and unrighteous judgments of men. Zach. 4. 10.

For that immortal Spirit *which raiſed Ieſus up from the dead*, and quickeneth the bodies of his Saints, by its own light, life, power, wiſdom, and ſtrength, worketh all in all in his people, ſtands not in any need of the weak inſtrument of ſinfull mans carnal and deviliſh wiſdom: For it is this *Spirit that quickeneth, the fleſh profiteth nothing*. Neither are *the weapons of* a believers *warfare carnal, but mighty in Chriſt*, not in us, *to the pulling down of ſtrong holds, and laying low of every imagination that ſtands up againſt Chriſt*. Rom. 8. 11. Iohn 6. 63. 2 Cor. 10. 4.

And also I have usually in experience observed, that in laboring to make out the Truth by the force of our wit, and arguments, one carnal weapon is but set against another, and so doth little else but engender strife, and stir up passion: so that Truth rather receives damage than profit by it. And therefore the Scripture witnesseth, that Saints *should a-*

Tit 3.9.

1 Tim.1.4. & 6.3,5.

void foolish questions, endless Genealogies, and contentions, with perverse disputings, whereof cometh envy, strife, railyngs, and evil surmisings.

And as the Lord in mercy hath cleared my spirit from these mysts, so he hath led me forth to give my testimony with the rest of his Saints in behalf of his Cause and Truth, against all perversness, and unrighteousness of men. For after the Lord about eighteen years ago, had in his wonderfull mercy brought me to the sad experience of mine own dead, sinfull, lost, and damnable condition in nature, and fully shewed me the nothingness, and helplesness of creaturely power, either without or within me, and graciously led me forth to witness with the Prophet *David*, That *he had drawn me forth of the horrible Pit, and set my feet upon a Rock, and established my goings*; And then, and ever since carried me forth somtimes in much power, somtimes in weakness (according to the working of his own will) to declare unto the sons of men what he had *done for my Soul.*

Psalm 40.2.

This no sooner appeared in me and others whom it pleased the Lord *to reveal his Son in*, but the power of *Babel* in the Ministers of Satan *transforming themselves into Ministers of Righteousness*, then in the Episcopal and Prelatical Form, poured forth all their malice and spite against the Truth, and against all

Gal.1.15,16. 2 Cor.11. 14,15.

all those in whom it appeared: then throwing dirt upon us, and hotly raging in persecution against us, in and under the terms of Puritans, Seperatists, Grindletonians, and Antinomians: And also continued the same bitterness in malice in the tail of the Dragon (though then disguised under the name of Presbyterians, and a new Form of pretended godliness) by the former odious Titles, and addition of new, as Libertines, Blasphemers, Sectaries, and Hereticks: and since hath not ceased under the new devices of Independency, and Church-gathering, keeping still the same appellations, and super-adding of others, as Dippers, Quakers, and indeed what not? calling and accounting all others as Hereticks that were not of their Tribe, and Trade, Form and judgment: and so the hierling merchants of *Demetrius* his Craft do still vociferate and continu it: yet notwithstanding all their bloudy malice, and insaciable envy, the Lord hath delivered me, and those that were his, through his great mercy, from the paws of all these devouring Lions, and will still faithfully keep and preserve all his *by his mighty power, through faith unto salvation.* 2 Cor. 1. 10. 1 Pet. 1. 5.

And now the Lord hath strengthened my spirit and hand to bear out my witness against all these, and to manifest the same to you my dear brethren, partakers of the same *heavenly calling, and anointed with that spirit that teacheth all things, and leadeth into all truth*; where *there is neither Jew nor Greek, bond nor free, male nor female, but are all one in Christ Jesus*: to the unity of whose Spirit he commends you, who remains Gal. 3. 28.

April 28. 1653.

Yours in the Lord, through the lowest and least of all Saints,

JO: WEBSTER.

To all those that set up Forms, and external Worship instead of the Spiritual, and those that call themselves the Ministers of the Nation.

Countrey-men,

IT is far from my purpose to asperse your persons, or to condemn any of the least appearances of the Lord Jesus in you: much less to oppose any thing that may tend to the building up of the spiritual and new Jerusalem. Nevertheless the Lord hath put a few things in my mouth to speak unto you, and some things in my spirit to inquire of you, which I beseech you to receive in meekness, as becometh those who have stiled themselves by the dear and precious name of Christians.

Hath the Spirit of Christ ever revealed in you, or the record of his truth taught you, that any Form of godliness (how exact soever) or any external worship, or discipline (though never so near the model, that you may imagine is layd down in the Letter of the Scriptures) doth make a Saint, where the life and power is altogether absent? Or doth there appear in any of your gathered Congregations, or select Forms, the evident and pure power of spiritual self-denial, and divine love? Nay, is it not as the Apostle foretels, Having a Form of godliness, but having denyed the power thereof? *Doth Pride, Covetousness, Censuring, Envying, Condemning, nay murthering of others that follow not your Forms, declare or evidence the power of godliness? Is not he a murtherer that* hateth his brother, *and therefore* hath not eternal life abiding in him? *Or is there none a Brother, but only he that is of your gathered Congregation? Is this to worship* the Father in spirit and truth? *or rather* to worship ye know not what, either at Jerusalem, or upon some other Mountain. *The Lord open your eys, and give you spirits to discern in what Principle ye stand: Was ever the Spirit of Christ in his Saints in any Age, a spirit of persecution? Or were the Saints accusers of their Brethren, by casting upon them*

2 Tim. 3. 5.

1 John 3. 14, 15.

John 4. 21, 22, 23, 24.

them any odious Titles? Or did they complain of others to any secular Power, or labored to punish or imprison any that followed not them and their way? Nay, doth not Christ teach them not to forbid such? *And is it not the Rule, that Saints should not* speak evil one of another? for in so doing they judg the Law, and fulfill it not? *And did not God so lead out their spirits, that being* reviled, they did bless, being persecuted, they did suffer, and being defamed, they did intreat? *Nay, is it fitting* to bring a railing accusation against the Devil? *No, but to refer it to the Lord, that he may rebuke him. Now whether it be so with you or not, let your Consciences and carriage speak.*

Mark 9.38,39, 40. James 4.11,12. 1 Cor.4.12. Jude 9.

Did ever the Spirit of Christ teach you, that any actions, dutyes, performances, or any holy exercises of yours, were well-pleasing unto God, that were not the fruits and effects of his Spirit inhabiting and working in you? No, although you should give your bodyes to be burned, and your goods to feed the poor, *without the Principle of* Divine Love *(which is Christ) working the same in you, it would* profit you nothing. *Where is your Charity? Where is your Love? Doth all that you act in the way of his worship flow from this Spirit? Try your selves,* Examine your selves, know you not that Christ Jesus is in you, except you be reprobates? *Must not* every Plant which the heavenly Father hath not planted be rooted out? *And if your Religion and way of worship were of God, it would stand without any assistance of man, or worldly power, that the* Gates of Hell could not prevail against it; *for* his Kingdom being not of this world, *is not upholden by the power or principles of this world, but by the Almighty Word of his spiritual power.*

1 Cor.13.3. 2 Cor.13.5. Matth.15.13. Matth.16.18. John 18.36.

But doth the house of your holiness stand founded upon this Rock of Ages, or upon the sandy foundation of mans power, and self-righteousness, and therefore when the rain descendeth, the windes blow, and the flouds beat, it falleth, and the fall of it is great?

Matth.7 24, 25,26,27.

And you that call your selves the Ministers of the Nation, did ever the Spirit of Christ teach you to derive your Calling and Mission from man, or the power of men? Is it not

the

Matt. 9 36, 37, 38. *the Lord of* the Harveſt onely, *and none but he, by his own will and ſpirit,* that ſendeth forth Laborers into his Vineyard? *Had you your Miſſion from him, or from* Rome? *from his ſpirit, or from the vain and fruitleſs impoſition of the hands of Biſhops or Preſbyters who apiſhly imitated the Apoſtles action, without their ſpirit, gifts or power? Is not the calling of a Miniſter (as was* Pauls) *from God immediatly, and* neither of Gal. 1. 1. 11, 12. man, nor by man? *Conſider into what Places you have thruſt your ſelves, even whither the Lord hath not put nor placed you: Nay, have you not run when he never ſent you? Thoſe that are his Diſciples,* chuſe not him, but he chuſeth them, and ordaineth them to bring forth fruit. John 15. 16. *But do you not pretend to chuſe him, to make a Trade of his ſervice, when you go and are ſent to Academyes to be fitted for that end, and to Biſhops, Preſbyters, gathered Churches, or the power of the Magiſtrat, to borrow authority, and thereby to procure a fat Perſonage or Augmentation? and then you ſet up ſhop to ſell and vend your wares, as though now you had ſerved a ſufficient apprentiſhip, and were Maſters of the Craft or Trade; when yet God hath neither choſen, fitted, nor ſent you forth in the power and demonſtration of his Spirit. And this appears by the fruits of your pretended Miniſtry, being empty, dull, dead, liveleſs, and onely like teaching of the Scribes and Phariſes: for indeed men do* Matth. 7. 16. 20. 29. *not* gather Grapes of Thorns, nor Figs of Thiſtles: *and ſo by the fruits of their Doctrine, the tru Miniſters are known from the falſe, and ſo are you.*

Dare you preſume to aver that you are Chriſts Ambaſſadors, and know not the Meſſage that you ſhould deliver, but have it to frame, and hammer out by your ſtudy, cogitations, devices, and the working of your carnal wit, and corrupted Reaſon? or to ſcrape and gather up out of this and that Author, Father, Schoolmen, Modern Writers, this and that Expoſitor, Commentator, and the like? Is this to be made able Miniſters of 2 Cor. 3. 6. 1 John 2. 27. Heb. 8. 11. John 16. 13. Matth. 10. 19, 20. the New Teſtament, not of the Letter, but of the Spirit? *Thoſe that Chriſt ſends forth, have that* Unction that teacheth them all things, that they need not to ask or inquire of John 7. 8, 39. vain Idols that have eys and ſee not, ears and hear not, Pſalm 115. 5, 6, 7. mouths and ſpeak not, neither have any ſpirit of underſtanding

ſtanding in them at all, *but they are all taught of God, and have received in ſome meaſure of that ſpirit* which leads into all truth, *and need not* take thought what they ſhall anſwer; for it ſhall be given them in that hour; for it is not they that ſpeak, but the Spirit of the Father in them; and out of their bellies do flow fountains of living waters: *While in the mean time your* broken Ciſterns *of wit, learning, and carnal wiſdom* Jer. 2. 13. *can contain no water. Can you be his ſouldiers, when you have no weapons but what are carnal, and not thoſe ſpiritual ones of Chriſt, that are* mighty in him to the pulling down of ſtrong holds, and the laying low of every imagination 2 Cor. 10. 4. that ſtands up againſt him, and his power? *The Lord in mercy open your eyes, to ſee your own emptineſs, and want of furniture, to fight, conquer, and ſtand in this ſpiritual and great warfare: otherwiſe none are* ſufficient of themſelves, to think 2 Cor. 3. 5. any thing of themſelves, but every Miniſters ſufficiency is of God.

Did ever Chriſt teach you to preach for hire, or to make Contracts how much you muſt have for exerciſing that Miniſtry, the neceſſity of which is laid upon you (*if you be called of God*) *even to preach* in ſeaſon and out of ſeaſon, and woe be 1 Cor. 9. 16. unto them that do it not? *And yet it is your cry, No publike* Mic. 3. 11. *maintenance, no Miniſtry; Oh hypocrites, how can ye eſcape the damnation of hell! Or hath he taught you to remove from place to place, where you may have more mony or a greater benefit? This is only to preach for hire, not for the love of the truth, nor out of your ſenſibleneſs of the neceſſity incumbent upon you. With what faces can or dare you exact Tythes or pay from poor Labourers, by the compulſory power of a Worldly Law, who (perhaps) never received any benefit from your Miniſtry? or cry out for a publike maintenance to be eſtabliſhed by the Magiſtrate? Is there any other maintenance for a Goſpel-Miniſtry, but what thoſe freely give, that feel, and confeſs the benefit of the ſame, thinking it a ſmall matter to give carnal things for ſpiritual: Did ever the Apoſtles compel (or declare it lawfull ſo to do) any to lay down the price of their ſold poſſeſſions at their feet, but only received that which according to the motion of every ones ſpirit, was voluntarily brought in unto them? Or did they ever force any (or declare it lawfull ſo to do) to give*

them any carnal things, but such as declared that they had received Spiritual things, and only so much as their spirits were drawn out freely to give? But you, like Demetrius *and the rest of the Silver-smiths of that Trade, have long shouted, and continue so still, that* great is your *Diana* of *Ephesus: and that if this truth I now hold forth should prevail, your Shrine-making would be spoiled, your trade overthrown, and your selves utterly undone, who have nothing else to live by, and therfore by your noise must needs provoke the multitude, and (if possible) draw them on your side, though you be never able to give an account of this your unlawful noise and tumultuous clamor. And I know you having so long time traded in this* Merchandise, *and found therein* what your souls lusted after, *cannot but* weep and mourn to see it all destroyed and taken away: *and yet the day is hastening, and the time is at hand.*

The Lord therefore in the tenderness of his mercy give you to see that you are in Babylon, *and call you out from thence,* that you be not partakers of her sins, and receive not of her plagues; *and that you may be brought into the Church of Christ, which is his body, to the eternal comfort of your souls, and the praise of his glorious name,*

April. 28. 1653.

So prayeth the meanest of men,
J. W.

Divers

Divers Positions and Quæries propounded unto all those who being of different Judgments concerning the same, are willing in love and meekness to give or take satisfaction.

I. *Of Humane Learning.*

BY Humane Learning I understand, all that Science or knowledg that is or may be acquired by Natural power, capacity and industry: To the attaining of which, the immediate concourse of Gods Spirit is necessary, and the common grace of the holy Ghost requisite, for the making men capable in divers measures to attain the said acquirements; and this concourse or common grace, I take with mans natural power and capacity, inclusively, and not dis-junctively. And thus is Science by the Schoolmen divided into that which is acquired, and that which is infused; and this humane acquired Science I understand in the manner of acquisition, stands divided and distinguished from that evidential and experimental knowledg, which men partake of, by the sending in, inflowing, and indwelling of the Spirit of Christ. And in this sense the most knowing *Position.* 1.

men understand, and accept it.

Position. 2. That all this Humane Learning or acquired knowledg in its excellency and perfection cannot, *per se, & ex propriâ naturâ* understand, nor apprehend the mystery of the Gospel; nor any way of its own nature can be advantagious unto it; but is different from it, even hurtfull and destructive unto the said end, as may appear by these Arguments following.

Argum. 1. The *posse* of it is clearly denyed; *The Natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them because they are spiritually discerned.* A natural man cannot know them by any natural power or acquisition. But the man of the most and greatest acquired knowledg in the World is no more then a natural man: *For that which is born of the flesh is but flesh,* not spirit Therefore can he not understand the things of the Spirit of God; they are otherwise discovered, that is, spiritually, not carnally.

1 Cor. 2. 14.

John 3. 6.

Argum. 2. The *esse* of it, or matter of Fact is as clearly denied; *Which none of the Princes of this world knew; for had they known it, they would not have crucified the Lord of Life.* And again; for *after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching, to save those that believe.* So that neither the Princes of Learning, either of the Jews or Gentiles, did ever in their wisdom or learning know the mind of God in the Gospel; nor we, or those that come after us, do, or shall in all our wisdom ever know or understand it.

1 Cor. 2. 8.

1 Cor. 1. 21.

Argum. 3. That Humane or worldly wisdom cannot know the mystery of the Gospel, is clear, because it is dissonant from, and contrary to the pleasure and decree of the Almighty, that it should effect any such end: *At that time Jesus answered and said, I thank thee O Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent, and hast revealed them unto babes; even so Father, for so it seemed good in thy sight.* For it is written, *I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.* Now that which is dissonant from, and contrary to the purpose of God, cannot *effect that which he hath determined it shall not.*

Matth. 11. 25, 26.

1 Cor. 1. 19, 20

This

This would neceſſarily ſet up (as it doth too much already) a confidence in the fleſh, and a glorying in mans frail wiſdom, and dark cognition; which is contrary to that end which God hath decreed in the ſaving of man. For *he hath choſen fooliſh things to confound wiſe, and weak things to confound ſtrong, and things that are not, to confound things that are; that no fleſh ſhould glory in his preſence.* Therefore the knowledg of the Divine myſteries of the Goſpel, comes not by mans acquiſition, leſt it ſhould be ſaid, the Idol of his Learning had told him this. *Argum.* 4. 1 Cor. 1. 27, 28, 29.

And as it doth not, nor can underſtand the myſteries of the Goſpel, but they ſeem fooliſhneſs unto it; ſo all the wiſdom of the fleſh is at enmity with, and deſtructive unto the way of knowing the truth, nay, even to the truth it ſelf; *Becauſe the carnal mind, or the Wiſdom of the fleſh, is enmity againſt God, and is not ſubject to the Law of God, neither indeed can be.* So that every mind naturally, though never ſo learned (for no humane learning ſanctifieth the mind) is but a carnal mind, and ſo is enmity againſt God, and is not, nor can be ſubject to his Law; but is in truth and verity, *earthly, ſenſual,* and *deviliſh* *Argum.* 5: Rom. 7. 8. Jam. 3. 15.

And if it be objected, that though Humane Learning be an enemy to the Law of God while it is in a natural and unſanctified heart: yet when the heart is once ſanctified, and truly turned to God, then it becomes a ſanctified inſtrument, and a good handmaid to Theologie. *Object.* 1.

To this I anſwer, that though the heart be truly ſanctified, in which human learning doth inhere as in its ſubject; yet doth it not follow that learning it ſelf is, no more then ſin can be ſaid to be ſanctified, though the heart of a ſinful man may be truly ſaid to be ſanctified: for acquired learning by it ſelf, and of its own nature is nothing elſe but ſin, and therefore remains ſo ſtill, and cannot truly and properly be ſaid to be ſanctified no more then ſin. But if by being ſanctified, they mean that the providential wiſdom of God doth order it, or make uſe of it for the good of his People, I oppoſe it not, ſo that it be underſtood, that that good flows not from the nature of acquired knowledg it ſelf; but from the Wiſ- *Solution.*

Rom.8.28. dom and goodneſs of the Spirit of God, who maketh all *things work together for the benefit of thoſe that love him, who are the called according to his purpoſe*; And ſo no more can properly in this reſpect be predicated of it, then of ſin it ſelf, which in that caſe (though not as an entity; for *Non entia, ad modum entium concipiuntur*) is ſaid alſo to work for the good of Gods Saints.

Object. 2. Again, if it be objected, That though Learning be not effectuall to the underſtanding of the myſtery of the Goſpel, yet it is prevalent to the compleating of the literal and hiſtorical knowledg thereof.

Solution. To this I anſwer, Though it may conduce to the gaining of literal and hiſtorical knowledge, yet this is not *ad idem*, becauſe it profiteth nothing, for Truth it ſelf bears record, *It is the Spirit that quickneth, the fleſh profiteth nothing*; and men are made able *Miniſters of the New Teſtament, not of the letter, but of the ſpirit; for the letter killeth, but the ſpirit giveth life.* So that all literall and hiſtoricall knowledge gained by mans power, is but like the principle from whence it flowed, fleſhly, earthly, deadly and deſtructive.

John 6.63. 2 Cor.3.6.

Conſectaries.

Conſect. 1. Then all thoſe that the world cryes up for learned, from this principle of Humane Learning, are but with God called and accounted un-diſcipled, un-taught, as *Peter* witneſſeth clearly, where ſpeaking of the Epiſtles of *Paul*, he ſaith, in them *ſome things were hard to be underſtood, which they that are untaught and unſtable, wreſt as they do alſo the other Scriptures, unto their own deſtruction.* Whereby it is manifeſt that by the word ἀμαθεῖς (which though uſually rendred in the Engliſh Tranſlation heedleſly, *the unlearned*, yet properly ſignifies, *the undiſcipled or untaught*, and therefore commonly in the Latine is turned *indocti*, which points forth the ſame ſignificantly; for the word that ſignifies unlearned, or unletter'd is ἀγράμματοι καὶ ἰδιῶται, which is, *Homines illiterati, & idiotæ.*) He intends thoſe that were undiſcipled, and had not the Teaching of the Spirit, and yet in the ſtrength of naturall reaſon and carnall wiſdom, wreſt the word to their own

2 Pet. 3. 16.

Acts 4. 13.

own destruction. So that all that knowledge which flows from the naturall mans acquisition, which the world calls wisdom, is *foolishness with God*; and though the wisdom of God, which stands only in the teaching of His Spirit, be accounted foolishness with men, yet *this foolishness of God is Wiser then the wisdom of men.* 1 Cor. 1.15.

Then all those expositions and interpretations of Scripture that have been, are, or shall be made by the force and power of human learning, and mans innate notions of wit and reason, are no more then earthly, sensual and divelish destroying all those that rely upon them, or trust in them. And all preaching or expounding from this principle, is damnable both to speaker and hearer: *If the blind lead the blind, they fall both into the ditch.* Then are not the most that pretend to preach, seeing they do it but from this principle, those that *take away the key of knowledge, and enter not themselves, neither suffer those that would come in to enter?* and therefore a most heavy wo belongs unto them, and will fall upon them. *Consect.* 2. Matth. 15.14. Mat. 23.13.

Therefore when men teach and affirm, that without human learning, none can be able Ministers of the New Testament, and condemn those that speak only out of the teaching of the Spirit, and have little or no human learning at all, and make use of little or none, but lay it aside, do they not plainly *shut up the Kingdom of Heaven from men*, and neither enter themselves, nor suffer others that would?

Then if the quintessence of all humane learning were as a Magisterial extract, monopolized in one man, yet were it no fit qualification for a Minister of the Gospel; *for flesh and blood revealeth not these divine things unto men, but the Father which is in Heaven.* *Consect.* 3. Mat. 16.17.

Queries.

Whether of two men, the one having a great measure of acquired learning, but not the infused and experimental; the other the infused and experimental, but no human learning, are fitter to be chosen to the Ministry? *Query* 1.

Whether any be fit or able to judg of the Spirit in another, *Query* 2.

that

that have it not themſelves; or to give approbation, or witneſs to others of that which they have not experienced in themſelves; and conſequently whether a Nation or Commonwealth can juſtly ſet up perſons to judge of the Spirit of God in others, and to give them licenſes to exerciſe thoſe gifts of the Spirit, that have not experienced the work of this Spirit in themſelves, or not?

Query 3. Whether or not, all that much magnified naturall Reaſon (which we think dignifieth us above, and diſtinguiſheth us from brutes) and all that human learning (which we conceive exalts and rectifieth Reaſon) be the fruit and effect of the forbidden tree, and is a ſpurious and adventitious faculty which man wanted in his innocency, and was inſtilled into him by *Satan* in the fall?

Query 4. Whether all that knowledge that a naturall man hath by nature, and from the firſt *Adam*, and all that which by the ſame power he can attain, be not the ſame helliſh and ſerpentine wiſdom by which the Divell ruleth his kingdom, or not? And whether all the horrible and ſtrange tenets ſprung up in all Ages, with the jars and diſputes about the things of God, ariſe not from this ſmoak of the bottomleſs pit of *Satans* malice, ſtirred up in the Region of mans carnall wiſdom and human learning?

2. *Concerning the Law.*

Poſition 1. By this word *Law* I underſtand a *Light* diſcovering what ſhould be done, and what ought not to be done, commanding the one, and prohibiting the other; and this (according to the tenor of divine Truth) I find to be threefold.

1. Internal, and impreſſed upon the ſouls of all men naturally, and therefore commonly called the *Law of Nature*, which the Apoſtle makes clear in theſe words: *Which ſhew the work of the Law written in their hearts, their conſciences alſo bearing witneſs, and their thoughts the mean while accuſing, or elſe excuſing one another.* And under this law were, and are all men, even as they are men.

Rom. 2. 15.

Exod 19. 20. 2. Externall, as that of the Decalogue, commonly called Moral, ingraven in the Tables of ſtone, given unto *Moſes*, and

and obliga ory unto all the ſeed of *Abraham* according to the fleſh, and all the Iews were under this Law, and it was their light and rule. Deut. 6 10.

2. There is another Law which is internal, ſpiritual and eternal, *The Law of the Spirit of Life*, as ſayth the Text: *For the Law of the Spirit of life in Chriſt Ieſus, hath freed me from the Law of ſin and death:* and this is alſo cal'ed the *Law of Faith, and the perfect Law of Liberty*; and under this are all Saints and true Believers: of the ſecond and third we ſhall ſay ſomthing. Rom. 8. 2. Rom. 3. 27. Iam. 1. 25.

That the *Moſaical* Law of the Decalogue, commonly called the Moral Law, was onely bindir g to the Iews, not to the Gentiles unleſs as they became Proſelytes, and imbraced the Iewiſh Religion, theſe Arguments confirm it. *Poſition* 2.

A Law is always binding unto thoſe to whom it is promulgated and made known, not to others: Now the Law of *Moſes* was promulgated to the Jews or ſeed of *Abraham* according to the fleſh, not to the *Amorites, Canaanites, Perſians*, or other Nations, who neither knew *Moſes*, nor believed in, or worſhipped the God of the *Hebrews*. For he ſayth, *You onely have I known of all the Nations of the earth; therefore I will puniſh you for all your iniquityes*; and therefore the Prophet prays, that God wou'd *pour out his fury upon the Iow then that knew him not; and he ſuffered all Nations to walk in their own ways!* for, *he did not deal ſo with other Nations, neither had the Heathen knowledg of his Law*. Therefore was the Law obligatory to the *Iews* to whom it was given, not to the other Heathen Nations, that neither knew the Law nor the Law-giver. *Argum.* 1. Amos 3. 2. Ier. 10 25. Pſal. 79. 6, 10. Acts 14. 16.

That Law by which a man is to be judged is obligatory and binding unto him; but the *Gentiles* were to be judged by the internal Law in their own conſciences, not by the external and written Law of *Moſes*: Therefore it was that Law, not the other, that was obligatory and binding unto them. This appears clearly in that of the Apoſtle; *For as many as have ſinned without Law, ſhall alſo periſh without Law; and as many as have ſinned in the Law ſhall be judged by the Law. For when the Gentiles which have not the Law, do by nature the* *Argum* 2. Rom. 2. 12, 14, 15.

things contained in the Law, these having not the Law, are a Law to themselves, &c.

Whereby it is clear, that the Law which the *Gentiles* had not, or which was not binding unto them (which must needs be the sense of those words) was the Law Moral of *Moses*; and therefore they were a Law unto themselves, and were judged by the work of the Law written in their hearts.

Argum. 3. The practice of the Apostles in not declaring the whole *Mosaical* Decalogue to be binding to the *Gentiles* that were converted to the Faith, but onely enjoyning a branch thereof, doth manifest the truth, as the Text witnesseth; *For it seemed good to the Holy Ghost and to us, to lay upon you no greater burden than these necessary things*: and there as a necessary thing he enjoyns, avoiding of Fornication, which is a branch of the Moral Law; now if the whole had been obligatory by Divine Right (as is the Moral Law to all that are under it) they could not, nor would have but enjoyned a part, and have suspended or omitted the rest.

Acts 15. 28, 29.

It is undenyably true, that men are to be convinced by, and from those Principles that they allow, and not from those they allow not: Therefore if the *Gentiles* had been under the Law of *Moses*, or ought by divine Right to have been under it, *Paul* and the other Apostles that preached unto them would have laboured to convince them from those Principles, and have urged against them the testimony of the Law, and the Prophets, as they did against the *Jews*; or have pressed upon them the receiving and obeying of the Law of *Moses*; but in their practise there is found no such thing, but otherwise; for when *Paul* came to *Athens* amongst the Ethnick Philosophers, he told them not of the Law of *Moses*, but took an occasion from that inscription, *unto an unknown God*, to preach Jesus Christ unto them, and to reveal unto them, him whom they knew not.

Argum. 4.

Acts 17. 22, 23, 24, &c.

Petition 3. This Law Mosaical or Moral, was never given intentionally of God, that any should be justified or made righteous by it: but that sin and wrath might be revealed, all mouths stopt, and all men made thereby guilty before God. Which is clear from these Grounds.

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Because of impotency and impossibility by reason of the corruption of nature, it could not make any righteous: *For that which the Law could not do by reason of the infirmity of the flesh; God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh:* And *if there had a Law been given that could have given life, verily righteousness should have been by the Law,* Argum. 1. Rom. 3. Gal. 2.21.

God, long before the Law was given, had decreed and declared to justifie man by faith, and therefore the Law could not disannul the decree and promise of God made before, and so could not justifie any: *The Law being after the promise made to Abraham four hundred and thirty years, could not disannul it or make it of none effect.* Argum. 2. Gal. 3. 17.

The Law in its true and proper end justifies not, but condemns, reveals wrath, and discovers sin. *For we know that what things soever the Law saith, it sayth to them who are under the Law, that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the Law there shall no flesh be justified in his sight: for by the Law is the knowledg of sin;* and it is *the Law that worketh wrath.* For the Law being spiritual doth condemn whatsoever is carnal and not of its own nature, that thereby *sin might become exceeding sinfull.* And it is this *Moses* that our Saviour told the *Iews* did *accuse them to the Father,* though *they trusted* in him Argum. 3. Rom. 3. 19. 20. Rom. 4. 15. Rom. 7. 13. 14. Iohn. 5. 45.

Though the Law Moral was, and is a Ministry of condemnation to those that were or are under it, and so is glorious: yet is there a Ministry of condemnation of greater glory, which is the Gospel; by which men under a Gospel Dispensation are convinced of higher things than the Law could convict them of. Which appeareth thus; Position 4. 2 Cor. 3. 7.

The Law only condemned men for not doing whatsoever was written in it, and did not condemn them for not believing in *Iesus Christ, for the Law is not of faith,* And therefore was there need of a greater and clearer light to make manifest that infidelity was sinfull and damnable, and so we see *Paul* convinced not only by the Ministry of the Law as he confesseth, saying, *I was alive without the Law once; but when* Argum. 4. Gal. 3. 12. Rom. 7. 9.

Act.9.4.5.6. *the Commandement came, sin revived, and I died*: but also by the Spirit of Christ in the Ministry of the Gospel; *Saul, Saul why persecutest thou me? And he said, who art thou Lord? And he answered, I am Iesus whom thou persecutest*; wherein it is manifest he was convinced of his infidelity and enmity against Christ.

Argum. 2. The Gospel therefore being that tru and pure light that convinceth men that not beleiving in the Lord Iesus is sinfull and damnable, which no light preceding did or could effect, must needs be more glorious than all other lights that went before it: For *this is the condemnacion, that light is come into the world, and men love darknes rather than light, because their deeds are evil*; and therefore, *the Father judgeth no man, but hath given all judgment unto the Son*: and he coms *in flaming fier to render vengeance to all those that know not God, and obey not the Gospel of Salvacion*. So that men are condemned under the Gospel for not beleiving, as well as under the Law for not doing; and herein appeareth the Ministry of the Gospel more glorious then that of *Moses*.

Iohn 3.18. 19, 20, 21, Iohn 5.22 2 Thess.1.8

Posicion 5 That to a tru Beleiver the Spirit of Christ is his Ruler and Conductor, and the Gospel is interpreted by that Spirit his Rule and Guide; and no Law besides whatsoever; which is evident from these grounds.

Argum. 1 Rom.8,9,14 1 Iohn 2.27. Iohn 16.13 Iohn 6.45. 1 Cor.10.12. Because, *if he be Christs, he is led by the Spirit of Christ, and if a man have not the Spirit of Christ he is none of his*; *and it is his anoynting that teacheth a Believer all things, and leads him into all truth, and he needeth not that any man should teach him, for he is taught of God*: And this is that Spirit *that searcheth all things, yea even the deep things of God*, which every Beleiver receiveth in some measure (*and not the Spirit of the world*) *that he may know the things that are freely given to him of God*. So that this Spirit both searcheth out, and teacheth those deep things that no Law could ever discover or finde out.

Argum. 2. Gal.3.11, Heb.11.6. And it is as clear that the Gospel is his Rule, wherein his way is perfectly painted out: *The just shall live by Faith. and without faith it is impossible to please God; and whatsoever is not of Faith is sin*; and *the life* that a Believer *now lives, is*

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ly the faith of the Son of God, who loved him, and gave himself for him. Therefore faith being the way he should walk in, and the Rule he should go by, it is manifest the Law is not his Rule, because not of Faith. from 14. 23. Gal. 2. 20.

That which teacheth a Believer to deny all ungodly lusts, and not to be conformable to this present evil world, but to be *perfect as his heavenly Father is perfect, and holy as he is holy*, and to *serve him in holiness and righteousness without fear all the days of his life*: that same is his Rule and his Guide: but it is clear, that the Gospel and Grace of God teacheth these things, and therefore they are his Rule and Guide; for the Scripture sayth, *Let every one that nameth the Name of Christ, depart from iniquity*; for *the grace of God that bringeth salvation unto all men, hath appeared, teaching us to deny ungodly lusts, and to live soberly, righteously, and godly in this present world*: and therefore is the grace of God in the Gospel that teacheth these things, the Rule and Guide of a Christian. *Argum.* 3. Luke 1. 75. Matth. 5. 48. 2 Tim. 2. 19. Tit. 1. 11, 12.

That which discovereth to a Believer the fruits of the flesh, and likewise of the Spirit, is his Rule and Guide; but the Gospel teacheth this clearly, and not the Law; as sayth the Apostle, now *the works of the flesh are manifest, which are these*; *adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness*, and such like. But *the fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance*; *against such there is no Law.* *Argum.* 4. Gal. 5. 19, 20, 21, 22, 23.

That which discovereth that to be sin and sinfull which the Law did not, is the Rule and Guide of a Believer but the Gospel teacheth that infidelity is sin, and that he which *believeth not is condemned already*: and this the Law neither did nor could do; and therefore the Gospel, not the Law, is the Believers Rule and Guide. And further, that which discovereth those things which the Law did and others, higher and deeper, is the Rule of a Believer, and this is the Gospel, not the Law; for it sayth, *Ye have heard that it was sayd by them of old time, thou shalt not commit adultery: but I say unto you that whosoever looketh on a woman to lust after her, hath committed adul-* *Argum.* 5. John 3. 18. Matth. 5. 27, 28. 39, 44.

tery with her already in his heart. And by the Gospel, if a man *be smitten on the right cheek, he should turn the other also*; and not onely as the Law sayth *to love our neighbours* but also *our Enemyes*, and *to bless them that curse us* which is a clearer discovery than ever was made by the Law.

Consectaryes.

Consect. 1. Therefore to preach the Law of Moses to any other end than to condemn, manifest wrath, reveal sin, and that all may become guilty before God, is to urge it for that end it was never given of God; for it is and was alwayes a Ministry of condemnation, not of life. And though *the end of it be love out of a pure conscience*, as it is by the Spirit of love in Christ Jesus fulfilled in his Saints, yet was it not *given for the righteous*, but for the unrighteous; from which *some having swerved, have turned aside unto vain janglings, desiring to be teachers of the Law, understanding neither what they say, nor whereof they affirm*; as most do, making it a rule of observation from the principles of fear and reward.

Consect. 2. Then to preach the Law Moral by exhorting and dehorting to the legal and literal performance of the things it requires, and the leaving the things it prohibits for fear of punishment or hope of reward, it is nothing else but to *make clean the outside of the Cup and Platter*, and to leave it *within full of bribery and excess*; for *the Law makes nothing perfect*, neither could it, or ever did give power to perform what is required: so that to bring one by the forsaking of outward and grosse evils, and conforming to the things it requireth, to the observation thereof, is but to make a *Proselyte twofold more the childe of perdition than before.*

Querye.

Then why do those that call themselves Ministers of the *New Testament, not of the Letter but of the Spirit*, teach the Law to Believers as a Rule of observation, *which is found of all to be unto death*, not unto life, *and ty heavy burdens upon mens shoulders* (as did the Pharisees) *which they do not nor can move with the least of their fingers*: Nay, why do they la-

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bour to *lay a yoke upon the believers necks, which neither they* Acts 15. 10.
nor their forefathers were able to bear?

Whether ought the Gospel to be preached as the highest and chiefest Light for discovering the sinfulness of infidelity or not, seeing we now live under a Gospel-dispensation? Query 2.

Whether are all holy and godly actions of Saints duties or priviledges, and do flow from an inward principle of Divine love, rather than from an external precept of fear, or reward, or not? Query 3.

Whether Faith, Repentance, and all other Graces mentioned in the Gospel (though in form of speaking layd down as requisite duties) be not free gifts and gracious mercyes? And if they be free gifts and graces, why do men press them legally, and not hold them out freely and Evangelically?

Whether do men that press Faith and Repentance as conditions or qualifications, build upon the principles of *Calvin* or *Arminius*?

Of the calling, and exabling of Ministers

That Christ by his Spirit manifesteth the mystery of the Gospel unto such as in his own purpose and decree he hath separated for the Ministry, and sends them forth in the power and evidence of the same Spirit; and all that men have done in appointing and setting up of a Ministry, is of man and not of God: onely those that have had experience of the same truth, have sometime used to give their evidence, or witness to the truth in others, which was not their calling, but a testimony from others that such were already called. And no humane power hath any legal right to forbid or hinder that such may not speak what God hath revealed in them, and unto them. Position 1.

It is plain that God chuseth Instruments, and they not him: *Ye have not chosen me, but I have chosen you, and ordained you, that you should go, and bring forth fruit.* And it is he that sets them apart for the Ministry, and not man, as the Apostle witnesseth; *but when it pleased God, who separated me from my mothers womb, and called me by his grace to reveal* Argum. 1 Joh. 15. 16. Gal. 1.

Gal. 1.15,16, 17. *vea' his Son in me, that I might preach him among the heathen, immediat'y I conferred not with flesh and bloud; Neither*
Gal. 1.1,11,12. *went I up to Ierusalem to them that were Apostles before me.* No, he was *an Apostle, not of man, nor by man, but by Iesus Christ, neither was he taught it but by the revelation* of his Spirit; and so are all those that are truly called of God; for
2 Cor. 3.5,6. there is nothing but Christ by his Spirit onely that maketh men *able Ministers of the New Testament, not of the Letter, but of the Spirit*; for men as men, *are not sufficient to think any thing of themselves, but their sufficiency is of God. For*
1 Cor. 12.4,5, 6,11. *though there be diversityes of gifts yet it is the same spirit that gives them*; and *though there be differences of administrations, yet it is but the same Lord* that doth administer in them all; and though there be *diversity of operations, yet it is the same God that worketh all in all*, and one Spirit that giveth out all these as it pleaseth.

Argum. 2. And as he calleth them, enableth them, and setteth them apart, so he onely sendeth them forth and the authority they have is only from him, not from man. For in the same manner that he was sent (which was in the power of the Father, and not in nor from the power of man) so sent he them: and therefore
Matth. 9.38. sayth, *pray ye therefore the Lord of the Harvest, that he would send forth Labourers into his Vineyard.* It was not to pray Princes nor Magistrats, Bishops, nor Presbyters, Itinerants, nor Congregated Churches, to send forth Labourers, but the Lord of the Harvest onely. Unless we should falsly imagine, that the Lord of the Harvest (that hath ordained the *Wheat to*
Matth. 13.30, 37. *be gathered into his own Barn*, and is that dear loving and provident Father that taketh care for all his, nay *though a mother*
2 Pet. 5.7. *may forget her childe, yet will he not forget his*) should take no
Isai. 49.15. care of the sowing, planting, watering, nor increase of his Spiritual and Immortal seed, nor of the reaping of that Harvest
1 Pet. 1.18,19. which was not purchased *with corruptible things as Silver and Gold, but with the precious bloud of his dear Son*: but leave it to ignorant, careless, or malicious Husbandmen. It is he that is the Begetter and Sower of this Spiritual Seed, the Planter, Waterer, and Increaser of it. For *neither is he that planteth*
1 Cor. 3.7. *any thing neither he that watereth any thing, but God that giveth the increase.*

And

And as they are sent forth by Him and his Spirit onely, so their authority and weapons are *spirituall*, not carnal or humane, they speak in the power, evidence and demonstration of the Spirit, and *with authority, not like Scribes and Pharisees*; for the weapons of their warfare are not carnal, but mighty in God: Their power ariseth not from Commissions and Licences given or granted from Magistrats, Parliaments, or numbers of person proudly and *Lucifer*-like, stiled Divines, from Committees or Colledges Presbyteryes or Academyes, nor from any such, but from the Lord of Hosts, the God of Heaven and Earth, from Iesus Christ the Iudg of quick and dead, and from that Spirit of his that *searcheth all things, yea even the deep things of God*. The strength and might of their weapons is not Academick and Scholastical Learning (the rotten rubbish of Ethnical and Babylonish ruines) nor Fathers, Modern Writers, Expositors, Commentators, (the ayery bubbles that ignorance, corrupt custom and humane Tradition hath blown up, and gilded over with the unsuitable and Heterogeneous title of Orthodoxal Authours) nor their wit, reason, nor collected notes (the rotten Crutches to support lameness) no nor any of these, or whatsoever can arise from the flesh, but onely that Spirit of Truth, *that leads into all truth*. *Argum.* 3. 1 Thess. 1. 5. Matth. 7. 29.

And as their Calling and power is onely from God, so man hath no power to obstruct or hinder it: for *Peter* and *John* sayd unto the Council of the Iews, *Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye; for we cannot but speak the things that we have seen and heard*. *Argum.* 4. Acts 4. 19, 20.

It it be objected, that though it be true that God called many of the Apostles by his own power and Spirit onely; yet that Calling was immediate and extraordinary; and afterwards those that were so called, did constitute and ordain others in an ordinary way, by Imposition or Extension of hands, as divers places of Scripture do affirm. *For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain Elders in every City as I had appointed thee. And neglect not the gift that is in thee, which* *Object.* 1. Tit. 1. 5.

1 Tim. 4. 14. Acts 13. 3. Acts 14. 23. *was given thee by Prophecy, with the laying on of the hands of the Presbytery: And when they had layd their hands on them, and fasted, and prayed, they sent them away. And when they had ordained them Elders in every Church, and had prayed with Fasting they commended them to the Lord, on whom they believed.*

Solution. Answ. 1. For those distinctions of Mediate and Immediate, Ordinary and Extraordinary, I finde no mention of them nor ground for them in the Gospel, and they are but the cunning and subtile devices of the Schools, and therefore need no further answer, than rejection and denyal, untill they be made good from a better ground than that fruitless and vain wisdom of man. And though in the calling of many of his Ministers in divers ages there were divers circumstances used at the calling of some, that were varyed, or omitted at the calling of others (which they have therefore made an Essential difference; not knowing that Circumstantials do not absolutely change the nature of Essentials) yet was it the same God that called and sent them, and the same Spirit that enabled them, and spoke in them, as sayth the Record of Truth; Heb. 1. 1, 2. *God who at sundry times, and in divers manners, spake in times past unto the Fathers by the Prophets, hath in these last days spoken unto us by his Son.* So many of the Apostles were called by the External and audible voice of Christ in the flesh; yet that verbal Call had signified little, if the Spirit had not called them inwardly in their hearts; for herein consisted their calling that *to them it was given to understand the Mystery of the Kingdom, but to others it was not given*: Matth. 13. 11. And yet were many others as truly called as they, that never saw nor heard Christ speak in the flesh: And *Paul* being called, had a *great light shined*, and *a voice spake unto him*, which those that journeyed with him, could hear, though they *saw no man*; Acts 9. 3, 4, 7. and yet were *Timothy*, *Titus*, *Barnabas*, and others as truly called as he, in and by the power of the same Spirit, though not in the same manner, relating to circumstances: and yet did, and do all the Ministers of Christ in all Ages speak from the same Principle, and are sent forth in the same Power, and Spirit; so that Circumstance makes nor substantial Difference, and

so that part of the Objection is of no force: for the Truth saith, *Knowing this first, that no Propheſie of the Scripture is of any private interpretacion. For the Propheſie came not in old time by the will of man: but Holy men of God ſpake as they were moved by the Holy Ghoſt*: and ſo do all his Miniſters ſtill untill the end of the World, 2 Pet.1.20,21.

For the Impoſicion of hands it is manifeſt, that it was uſed in divers caſes, as firſt by our Saviour in curing of Diſeaſes, and after by the Apoſtles in the like caſes: and likewiſe upon little children brought unto him. *Argum.* 2. Luk.5.13. Mark.1.41. Act.3.7. Act.5.12. Mat.19.13.

And laſtly by the Apoſtles and Presbyteries, in laying on of their hands, with Faſting and Prayer: But it is as manifeſt that by their laying on of Hands, Faſting and Praying, gifts of Grace χαρίσματα were given, and thoſe upon whom they laid their hands, and prayed with, did thereupon ſpeak with Toungs, and Propheſie, and ſo thereby received the Holy ghoſt, and this was that gift that *Timothy* was exhorted *not to neglect*, and this was it that *Simon Magus* would have bought with money. Now to imitate an Ordinance, or practiſe an Adminiſtracion without the ſame Power, Spirit, and Gifts is but hypocritical, and vain: therefore unleſs that they that pretend to ordain by Impoſicions of hands, had the ſame Power, or thereby could confer the ſame gifts, they ought not to practiſe the ſame Adminiſtracion, becauſe without the preſence of the ſame Power, and operacion of the ſame Gifts wherein the Eſſence of it ſtood, it cannot be ſayd to be an Ordinance of God, but a Tradicion of men 14,15. Act.13,3. Act.19,6. 1 Tim.4,14 Act.8,19.

Again the falling of the Holy Ghoſt, and the manifeſting of its viſible Power, or Power viſibly, by Prophecying, and ſpeaking with Tounges; was not (as hath been commonly miſtaken) a peculiar Ordinance for ſetting men apart for the Miniſtry; but was commonly uſed to Converts, as Converts, and belonged to Beleivers as they were ſuch. Which is undeniably manifeſt: For *when* Philip *came to* Samaria, *and had preached the Goſpel, many there beleived, and were baptized, both men and women: And* Peter *and* Iohn *were ſent down unto them, who prayed for them, that they might receive the Holy Ghoſt (for as yet he was fallen upon none of them: on-* *Argum.* 3. Act.8,2, 14,15,16 17.

by they were baptized in the Name of the Lord Iesus.) Then layd they their hands on them, and they received the Holy Ghost: and these were both men and women, and not all Ministers, unless every Believer be one.

And again, when *Paul* came to *Ephesus*, he found there certain Disciples that had been baptized with the Baptism of *Iohn*, but had *not heard whether there were any Holy Ghost or not*, and these he *baptized* again *in the Name of the Lord Iesus*. And *when he had layd his hands upon them, the Holy Ghost came on them, and they spake with tongues, and prophesied. And all these were about twelve.* But it is not apparent that this was done for Ordaining them for the Ministry, but as they were believers, unless where the Scripture is silent, we must give it a tongue to speak out what we fansie, and suppose. And therefore *Timotheus stirring up the gift* that he received by *Pauls hands*, and *the hands of the Eldership*, was but that gift of the Holy Ghost which he received as a Convert, not as a Minister, unless (as I sayd) all Believers be Ministers, as in some degree they are in truth and verity. For God hath not given his the *spirit of fear, but of power, of love*, and *of a sound minde*. And indeed there are two things concerning this very observable. 1. That the Holy Ghost often fell upon those that were converted, while the Word was in speaking; sometimes before they were baptized with water, and sometimes before praying with them, or laying on of hands; and yet these they usually baptized with water afterwards; as is manifest: that *at Pentecost they were all filled with the Holy Ghost, and spoke with other tongues, as the Spirit gave them utterance*. And *while* Peter *yet spake these words, the Holy Ghost fell on all them which heard the Word*. 2 Those upon whom the Holy Ghost was thus faln, we finde that they did baptize them, but not lay their hands on them; but those that had been baptized, and not received this gift, upon such they put their hands, that they might receive it. By which it is clearly manifest, that imposition of hands was used to many that were baptized, who had not received the gift, and so was common to Believers, as Believers, as *Peter* witnesseth, saying, *As I began to speak, the Holy Ghost fell on them*

Acts 19.2,3,5, 6.

2 Tim.1.6,7.

Acts 2.4.

Acts 10.44.

Acts 8.12, 14,15.

Acts 19.2,3,5, 6,7.

them, as on us at the beginning. Then remembred I the word of the Lord, how that he ſayd, Iohn *indeed baptized with water; But ye ſhall be baptized with the Holy Ghoſt. Foraſmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jeſus Chriſt; What was I that I could withſtand God?* So that heer it is clear, that this gift (and ſo the Type or Ordinance of Impoſition of hands) did belong to as many as believed on the Lord Ieſus Chriſt, and ſo was not peculiar to the Miniſtry onely. Acts 11.15, 16, 17.

And as to that Scripture, *Acts* 13. where it is ayd, *and when they had faſted, and prayed, and layd their hands on them, they ſent them away* v. 3. and ſo urge that this Impoſition of hands was then uſed for the ſetting of *Barnabas* and *Saul* apart for the Miniſtry, and ſo was their Calling or Ordination thereunto. 1. It is manifeſt that theſe men were called before, and did exerciſe the Miniſtry before; and therefore in the ſame place they are called Prophets, and Teachers, προφῆται καὶ διδάσκαλοι; which they could not truly have been ſayd to be, unleſs they had been before called, and ordained of God. 2. When the Holy Ghoſt deſired to have them ſeparated, they were then miniſtring unto the Lord, and faſting: ſo that they were called to, and exerciſed in the work before this their ſeparating; for *Paul* preached preſently after his Converſion, at *Damaſcus*, and alſo at *Ieruſalem*; and it was three years after his Converſion before he came thither; ſo that this laying on of hands was not (as is commonly alleadged) his Calling or ſetting apart to the Miniſtry. 3. This ſeparating or ſending forth of *Saul* and *Barnabas*, was for the accompliſhing of that work whereunto he had already called them; and ſo to imploy them in ſeveral places or Countreys: And when they were to take this journey, the reſt of the Brethren did faſt and pray with them, and layd their hands on them, that the Lord might ſtrengthen them, and proſper them in the work. Which thing ought to be done, and is uſually practiſed by Saints, when God ſends forth any Miniſter to other places or Regions to preach his Word. *Argum.* 4. Acts 9.20, 29. Gal 1.18, 21, 23.

And alſo as to that Scripture alleadged in *Acts* 14. v. 23. Where the words are χειροτονήσαντες δὲ αὐτοῖς πρεσβυτέρους; *Argum.* 5.

Quumq; ipsis per suffragia creassent Presbyteros : and when they had ordained them Elders. Where say some is understood Ordination, and setting apart to the Ministry: Others, the choosing of Ministers for particular places, by consent of the people in extending the hand, 1. The Apostles no where
2 Cor. 3. 5. 6 mencion any power or skill that they had to call, or *make men able Ministers of the New Testament*, but do witness, that it is God that makes them, and others so, and he only *sends them into his Vineyard*, and not men: and therefore the Apostles
Mat 9.38. practise cannot be understood to contradict their evidence in teaching; and therefore this cannot be understood of Ordaining and Calling men to the Ministry; but of appointing men to particular places, for order and convenieney sake that were already called and ordained of God. 2. *Paul* oftentimes gives out his witnesse, and commendacion of particular men, testifying that God had gifted, called, and made them faithful for that work of the Ministry, and so sends them
Rom. 56. 21. to divers places to abide as Ministers: So he doth of *Timothy*, *Titus*, and many others: *Now if* Timotheus *come, see*
1 Cor. 16. 10 *that he may be with you without fear: for he worketh the*
2 Cor. 8. 23. *work of the Lord, as I also do. Whether any do enquire of* Titus, *he is my partner and fellow helper concerning you; or our*
Ephes. 6. 11. *Brethren they are the Messengers of the Churches and the glory of* Christ. And so he gives his witness of *Tychicus* that *he*
Col. 4. 7. *is a beloved Brother, and a faithfull Minister in the Lord*: and he testifies that he *sent* Timotheus *to the* Thessalonians *as a*
1 Thes. 3. 2. *Minister of God, and a fellow-labourer in the Gospel, to establish them, and comfort them concerning their faith.* So that what was done of the Apostles, Presbyteries, or Churches was but only a giving forth of their witness in behalf of such as God had called, that by their testimony others might more willingly receive them and their Doctrin. 3. When *Timothy* was left at *Ephesus*, and *Titus* in *Creet* to set things in order, and ordain Elders in particular places, this was but to to appoint such as God had already called and gifted to remain at such particular places, and to give their Testimony and witness that they were so called; which either they did by extending of the hand, when divers so called and gifted

gifted were preſent or nominated; or elſe that divers being propoſed, the believers of that Church did by extending the hand, manifeſt which of them they deſired to be over them in the Lord: and then theſe they confirmed in thoſe places, and prayed that God might proſper them in that work, *To feed the flock of Christ, which he hath purchaſed with his own blood:* Acts 20.28. and theſe are the Paſtors *that ſhould feed the flock, not for filthy lucre, but of a ready minde: and not as being Lords over the heritages.* 1 Pet.5.2,3. Not but that they are called before this, and this but a witneſs from others that they are ſo called.

If it were in the power of Magiſtrats, Academyes, Preſbyteryes, or Churches to ſend forth Miniſters, then this would be a continual, and ſtanding power to propagate this Tribe, by a way of carnal generation, as that of the *Levites*, who were born Prieſts, or to the right of the Prieſthood: and ſo no age or generation need be without, as hath been and is practiced in the Kingdom of *Babylon* to this day, who all claim it by Succeſſion, and a carnal way of propagation; Biſhops from the Pope, Presbyters from them, and the Independent, and baptized Churches from the Presbyters: ſo that heer would be a perpetual Miniſtry ſet up by man, whether ever God ſent any or not. When the *myſtery* of his Truth *hath been hidden from ages and generations, and is onely manifeſt to the Saints* according to the *times* and *ſeaſons that the Father hath put in his own power*. And ſo all along the time of the Apoſtaſie *theſe Locuſts have ſwarmed out of the bottomleſs pit, and covered the face of the Earth to devour the Fruits thereof*, (and would continue ſo ſtill) though the Father of light never ſent them, but the Prince of darkneſs. *Argum.6.* Col.1.26. Acts 1.7. Rev.9.3, 9.

Conſectaryes.

Then for a State or Common-wealth to ſet up, and appoint a National Miniſtry, from any judgment of men, Miniſters, or Churches: is to take unto themſelves the power, wiſdom, and right of the Almighty, and to ſet themſelves in his Throne, and ſo to be like the *Scribes* and *Phariſees, thieves* and *robbers*, ſtealing, and attributing that honour unto themſeves, which is due to the *Lord of the Harveſt*, who onely *Conſect.1.* John 10.1,2. 6,10.

onely *sendeth Labourers into his Vineyard.* This is but to set up a carnal Image of a Ministry, a Picture without life, a husk and shell without kernel, a Form without life, and power, nay, no lesse than a *Babylonish*, Hellish, and Satanical Ministry, *For every Plant that he planteth not, must be rooted out; and he that gathereth not with him scatteret abroad.* Psalm 2. 10, 11, 12. *Be wise now therefore, O ye Kings, be instructed ye Judges of the Earth. Serve the Lord with fear, rejoyce with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little: Blessed are all they that put their trust in him.*

Consect. 2. Then those that have *entred into the Sheep-fold not by the door, but climbe up some other way, the same are thieves and robbers; and the Sheep neither know, nor hear their voice, nor follow them:* And he that cannot evidence his Calling to be immediatly from and by the Spirit of Christ, both by the witness of the same Spirit in his own Breast, the power, and authority of the speakings of God in him, and by the Seal of his Ministry, the Conversion, and Confirmation of Souls; is nothing else but a *thief* and a *robber*, a deceiver, and an *hierling*, and never was sent of God, but came of himself, and had no mission but from the Devil, and Man. John 10. 1, 2, 3, 6, 8, 11.

Consect. 3. Then are all licence and Commissions from men to authorize others to preach and teach, vain, corrupt, and abominable and men that pretend to derive their power from these, are no lesse than Ministers of Satan, and fier brands of Hell, and *by their fruits ye may know them*: These preach War and Bloud, Strife and Debate, Carnal things, not Spiritual, earthly not heavenly and love *the wages of unrighteousness, and perish in the gainsaying of Core.* Therefore as man can give no power in the things of Christ, he ought not to hinder any; let men *take heed lest they be found Fighters against God* and leave his Cause to himself, for what he sets up must stand: And if any thing be not of him, it will fall of it self; for that which is crooked cannot be made straight. Jude 11. Acts 5. 38, 39.

Queryes.

Query 1. I desire to know from whence the National Ministers have their

their Calling, or Ordination? If from Man, who gave him that Power, and wherein consists it? If from God, when, and how did they receive it, and wherein stands the Power of it?

Are not they Theeves and Robbers, that steal and robb Christ of his honor? And do not these so, when they hold that being bred in an Academy, and furnishd with such Arts and Learning as are taught there, and to be Ordained by Bishops, Presbyters, or Churches, is the true Calling, and Ordination of Ministers? If this be not to rob God of his Honor, what is it then? *Query* 2.

Do these that call themselves the Ministers of the Nation, seek Authority, Counsel, Countenance, and Protection from God only, (that sends forth true Ministers, and bids them *not be afraid of those that can kill the body, and can do no more; but of him that can throw both body and soul into hell fire*) or from Men and Magistrates? *Query* 3.

Why do these men if they be ordained of God, and sent out in the Power of his Spirit, persecute, condemn, and scandalize others for witnessing that there is no other Calling but what in the power of that Spirit? when it is certain, *That no man speaking by the Spirit of God, calleth Jesus accursed.* 1 Cor. 12. 3.

Of the wages and maintenance of Ministers.

That the Ministers of the Gospel have allotted and allowed them a maintenance by the Gospel Order, is evident. *Position* 1.

Because, *The Labourer is worthy of his hire, and the Lord hath ordained that they which Preach the Gospel should Live of the Gospel: And he that is taught in his Word, should communicate to him that teacheth in all good things, Gal. 6. 6.* *Argum* 1. 1 Cor. 9. 6, 7, 8 9, 14.

But it is as evident that this maintenance ariseth not from Tythes and Oblations, as to the Levites under the Jewish Ministry: Nor by the power of a compulsory Law made by a Commonwealth, or Nationall Power, in giving or setling a National Maintenance: But from the free Gift and Contribution of those individuall persons wrought upon by that mans Ministry, to whom they are to communicate their temporal things, and the proportion such, as God shall move their spirits to bestow. *Position* 2.

Argum. 1. Becauſe the Jewiſh Miniſtery is now fulfilled, and ended,
Heb. 4.14. which was but the pattern of the Spiritual, and now we have no other High Prieſt but Chriſt; and all his people being members of his myſticall Body, *and ſtones in his ſpirituall Building*, do not pay Tithes in him *who received them of* Abraham, *in whoſe loyns* (*according to the fleſh*) Aaron *and his ſons were*: And *therefore the Prieſthood being changed, there is made of neceſſity a change alſo of the Law.*
Heb. 7.6,9,12.

Argum. 2. Secondly, our Saviours command to his Diſciples when he ſent them into the World, was not that they ſhould have Lands and Livings, Lordſhips and Dominion, Tythes and
Mat. 10.9,10. Augmentations, but only *food and rayment*, and *therewithall they were to be content.* And they were *to provide neither gold nor ſilver, nor braſs in their purſes, nor ſcrip for their journey, neither two coats, neither ſhooes, nor yet ſtaves* (*for the Workman is worthy of his meat*), ſo that they were to bargain or contract for none, but only to receiv that thankfully of thoſe whoſe hearts God ſtirred up to give it freely.

Argum. 3 Thirdly, when our Saviour was aſcended, and the Spirit was deſcended upon the Apoſtles and other Believers, they did not force nor compel thoſe that were converted to give them ſo much or ſo much out of their eſtates, but thoſe that
Acts 4.34,35, 36,37. freely would *ſold them, and laid the money down at their feet, & then diſtribution was made according as every man had need*; and while their goods were unſold, or not brought into the
Acts 5.4. common purſ, they might every one have don *with their own as they liſted*, as the Apoſtle told *Ananias* and *Saphira*; ſo that they witneſſed that they had no other warant to receive wages by, but only what was freely given unto them.

Argum. 4. Fourthly, this Rule was not ſo ſtrict neither that a Miniſter of neceſſity muſt receive it, or elſe offend againſt the Rule; but it was ſo indifferent that *Paul* did refuſe it in the coaſts of *Achaia*, and ſaid, that *none ſhould rob him of that boaſting* in thoſe quarters, and adds the Reaſons why he did
2 Cor. 11.9,10 11,12. ſo, which was *not that it was not lawfull for him to have taken what they freely offered* (as it ſeems he did in ſome other places) *but that he might cut off occaſion from thoſe which deſired occaſion, that wherein they gloried, they might be found*

even

even as he; and that he might make the Gospel of Christ without charge: for the necessity of preaching it was laid upon him, (as it is upon all those that are truly sent) and therefore whether he received any thing or nothing, a *wo* belonged unto him *if he did not preach the Gospel.* 1 Cor. 9. 15, 16, 17, 18.

If it be objected, That in those days the Magistrates were Heathen, and so took no care for those that were Christians; yet now in our Nation the Magistrates are Christians, and therefore ought, and may make a law and appoint wages and maintenance for their Ministers. *Object.* 1.

I answer, if suppositions were Apodictical proofs, then many would make ready conclusions, and the way to knowledge would be very facile: for it is easie to suppose that all the Magistrates in a Commonwealth, inferior and superior, are all Christians, nay the whole body of the Nation it self, because they have a national worship, and are all promiscuously called by that glorious name: but there is a vast difference betwixt names & things being so, and being called so; It is one thing to suppose, and another to prove, and but weak from the denotation to argue to the thing, as though *Judas* might truly be concluded one of the true Disciples of Christ, becaus he is called *one of the twelve.* No, external forms do not demonstratively prove the verity of internal principles: For *he is not a Jew that is one outwardly, neither is that circumcision that is outward in the flesh; but he is a Jew that is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God.* Therfore when the supposition is proved, then it may be answered, in the mean time *ex suppositis suppositio, sequitur.* *Solution.* *Argum.* 1. Rom. 2, 28, 29,

Again, if some of the Magistrates were truly Christians, yet *Christs kingdom being not of this world,* but a Spirituall one, they ought not to intermeddle with carnal constitutions in his spiritual things, which he makes good by his own Spirit, Wisdom and Providence, and not by the counsel or *wisdom of the Princes of this world, which comes to nought*; and his servants are to wait upon him by a simple believing, and to *walk by faith, and not by sight.* Moreover, if they were Believers, they might every one of them in his single condition *Argum.* 2. Joh. 18. 36. Matth. 6. 33. 2 Cor. 5. 7.

give to him that taught him what proportion of his own good things he had an heart to bestow, but not to set down a law to judge over the conscience of his brother, because these things ought to be done out of a principle of love, and not from the law of an externall command.

Argum. 3. If they were all Christians, it was never yet that I could see proved, that they had power to settle a maintenance for the Ministery of the Gospel: and the contrary to me appears an undeniable truth, and that from these grounds,

1. Because the Rule of Christ, and the practice of his Apostles were only for a free & voluntary contribution from the free-will offering of those whose spirits were wrought upon by that particular Ministery to which they should contribute: now for Christians to pretend to have power to make a law for the maintenance of his Ministry, and the good of his cause, and walk contrary to the Rule of Christ himselfe, to me seems strange that it should be accounted lawfull.

2. There is no Magistrate hath any power to make a law of those things he perfectly understands not; for how can a right judgment be given where the intellect is not clearly formed? Now it no where appears that the Magistrates have the spirit of discerning to know the Ministers of *Christ* infallibly from the ministers of *Satan*; & therefore might as soon maintain & advantage the one as the other.

3. As was said before, it crosseth the way of providentiall confidence, and simple believing and waiting upon God, and so cannot be lawfull for them to do.

Consectaries.

Consect. 1. Therfore for a Magistracy by a compulsory law to settle a maintenance for a National Ministery by Tithes, Augmentations, or in any other way, is to act against the ordinance of Christ, and to *make the Commandements of God of none effect by the traditions of men.* And therfore they should learn to *give unto Cæsar the things that are Cæsars, and to God the things that are Gods.*

Matth. 15. 3.

Matth. 22. 21.

Consect. 2 Then for Ministers to be bred at the Academies, and get Orders, Licences, or Seals from human authority, thereby to

to get fat Benefices and rich Livings, is to make the Miniſtry a meer Trade, and to go contrary to the command of *Chriſt*, and the practice of the Apoſtles, To make bargains with the people to have ſo much, and ſo much, for exerciſing their Miniſtry, is to preach for pay, and not for Chriſt: To preſs the Magiſtracy to provide for them, is to diſtruſt the promiſe & providence of God, and to flie to the *arm of fleſh*, and therefore they are doubly accurſed both for making the *arm of fleſh their refuge, and withdrawing their hearts away from the living God*; *Hear ye this, I pray you, ye Heads of the houſe of Jacob, and Princes of the houſe of Iſrael, that abhor judgment, and pervert all equity: They build up Zion with blood, and Jeruſalem with iniquity. The Heads thereof judge for reward, and the Prieſts thereof teach for hire, and the Prophets thereof divine for mony; yet will they lean upon the Lord, and ſay, Is not the Lord among us? No evill can come upon us.* And when the Miniſters preach and cry out, If Tythes be taken away, and Augmentations ceaſe, and there be no wages nor maintenance allowed by law, how ſhould we live? what ſhall maintain our families? who will then preach the Goſpel? The people are hard-hearted, and will give us little or nothing; if no publick maintenance, no Goſpel. Are not all theſe the complaints of *an evill, adulterous, and unbelieving generation*, that preach faith to others, even of things high and ſpirituall, and yet themſelves dare not truſt God for food and raiment? *Do not the heathen ſeek after all theſe things*, and have you no more faith then they?

Jer. 17. 5.

Micah 3. 9. 11.

Matth. 6. 32.

Then thoſe that are the true Miniſters of Chriſt, know that the neceſſity of preaching the Goſpel is laid upon them, and will preach in ſeaſon and out of ſeaſon, whether they have any thing or nothing; nay, will not, cannot in conſcience take any thing carnall from any man, to whom they have not ſown ſpiritual: and not that neither, but according to the free-will-offering of their minds, to whom they have miniſtred ſpirituall things: and in this point, *by their fruits ye ſhall know them.*

Conſect. 3.

Queries.

Queries:

Query 1. Didſt thou, who calleſt thy ſelf one of Chriſts Miniſters, when Chriſt called thee and ſent thee forth (if ever he did ſo) make a bargain with him what thou ſhouldſt have for thy labour, without which thou wouldſt not do thy work, or but negligently and with murmuring?

Query 2. Did ever Chriſt teach thee to clamour and cry to the Magiſtrate to ſettle thee ſome maintenance by a law? or to exact it from the poor labourer, who never yet received a ſpiritual benefit from thy teaching, nor hath no heart to give thee any thing but againſt his will?

Query 3. Canſt thou ever make it appear to be a duty incumbent upon the Magiſtrate to ſettle thee wages by a law, or it lawfull for thee to take it? If thou canſt, it is high time to produce thy ſtrong reaſons, leſt thy god *Dagon* fall to the ground & riſe no more, and with the reſt of thy brother Craftſmen to ſhout high, leſt your ſhrine-making be mar'd for ever.

Query 4. Will not thy Trade be as long-lived as the world, if Academies can give thee qualifications, men an Ordination, and the Magiſtrates maintenance? But *Babel* muſt fall.

Poſition. *Concerning the power of Magiſtrates in ſpiritual things.*
That the Magiſtrate hath power both coercive and punitive, againſt al evil either in words or works, whether it be againſt a privat or a publick intereſt, is manifeſt.

Argum. 1. Becauſe all men, even as men, have this impreſſed in them by the light of Nature, principles ſuckt in by education, or a light from God upon their ſpirits, That the end of being is its own preſervation; and as this is ingrafted in one, ſo it is in all individuals; and as they would not be willing that any other ſhould hurt or deſtroy their being, nor hinder the meer neceſſaries of its conſervation; ſo it is contrary to natural juſtice, & right reaſon, to hurt or deſtroy the being of another, or to hinder them of meer neceſſaries for their conſervation. And all Laws were at firſt intended, and ſhould be exerciſed, to preſerve unto every Numerical perſon (as far as poſſible) theſe grand priviledges of Natures univerſall Charter; and

and therfore what acts or words ſoever may tend to the obſtructing or fruſtrating of this end, is in the Magiſtrates power to reſtrain and puniſh. And for this purpoſe the Apoſtle bears witnes, that *the Gentiles who had no external Law* given of God, *were a Law unto themſelves; which did ſhew the work of the Law written in their hearts, their conſcience bearing witneſs, and their thoughts the mean while accuſing or elſe excuſing one another.* Rom. 2, 14. 15.

The Scriptures make this clear, commanding *every ſoul to be ſubject unto the Higher powers*, becauſe *there is no power but of God. The powers that be are ordained of God.* And *whoſoever reſiſteth the powers, reſiſteth the Ordinance of God, and they that reſiſt, ſhal receive to themſelves damnation.* And *theſe are the Miniſters of God for the defence and praiſe of thoſe that do well, and for the puniſhment of thoſe that doe evil, for they bear not the ſword in vain.* And therefore the Apoſtle concludes that the Chriſtians ſhould be ſubject unto theſe Miniſters (though Heathens) *not only for wrath, but alſo for conſcience ſake; and for this reaſon was Tribute to be paid unto them, becauſe they were the Miniſters of God attending upon that very thing continually.* And thus were al the Saints commanded *to obey every Ordinance of man for the Lords ſake, whether of Kings or others; and that prayers and ſupplications ſhould be made for Kings, and all that were in authority, that they might lead a quiet and peaceable life in all godlineſs and honeſty.* *Argum.* 2. Rom. 13. 1, 2, 3, 4, 5, 6. 1 Per. 2. 13. 1 Tim. 2. 1, 2.

But now the grand ſcruple is, what power the Magiſtrate hath in thoſe things that are called ſpiritual: And by things ſpiritual I underſtand thoſe things that the Apoſtles & other Saints taught and practiſed as Chriſtians; for as men, they were in their words and actions (as is proved before) under the power of the Magiſtrate. And in all thoſe things that they held, taught, or practiſed, I finde evidently theſe two. 1. They never required any thing of the Magiſtrates (as they were Chriſtians) but only liberty to ſpeak out the things that Chriſt had manifeſted unto them; and quietly to meet together to break bread, pray, baptize, edifie, or communicate to the wants of one another. 2. Nothing that they ſpoke or *Poſition* 2.

did

did (as Christians) was any way injurious, contrary, hurtful, or obstructive to the Civil Laws, either of the Jews or Gentiles.

Argum. 1. I never read that they desired of the Magistrate honour or riches, Lordships or dominions, nor to be called Doctors, Masters, Rabbies, or to have the pre-eminence and chief seats one above another, as ours now-a-dayes that call themselves Christians, must have a Law to make them Masters, Doctors and Batchelors of Divinity (as they are pleased vainly to stile them) and that not had but with a vast expence to the Commonwealth (in allowing such large Revenues of Lands and Tithes to maintain an hive of Drones, Wasps and Hornets in their Monkish Cells) which might be better employed for enabling men in Arts and Sciences to fit them for Civil employments, and not to paint up a blader-blown Clergy (another false title they have assumed to themselvs with such idle Terms and vain Epithites. It is true that the Disciples being but earthly and carnal, had much ado among themselvs *Who should be greatest*, but our Saviour tels them, *That the Kings or Rulers of the Nations did bear rule over their people, and were called gracious Lords, but it should not be so among them, but he that would be greatest should become least, and he that would be master, should become as a servant.* And *Zebedees children* (being of the same carnall principle with the rest) could *desire to sit the one at his right hand, and the other at his left in his Kingdom* but he told them, *they knew not what they asked.* And the Scribes and Pharisees loved *the uppermost seats in the Synagogues and at Feasts, and greetings in the Market-place, and to be called of men Rabbi, Rabbi,* but the Disciples were forbidden these things.

Mat. 20. 20, 21, 22, 23, 24, 25, 26, 27, 28.

Mat. 12. 38, 39.

Argum. 2. I never read that the poor Disciples, or any other Saints desired of the Magistrates tithes, or augmentations, mony or maintenance for their pains taken about the things of *Christ.* They desired not of the Magistrates any Authority, Licenses Commissions or Orders for their preaching the Message that God had put into their mouths. But now our *Sons of Belial* will *strike their fleshhook with three teeth into the pan and caldron, and if the people will not give them of the Sacrifices they*

will

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they will take it by force, and so wage law against the poor people; but the judgement of *Elies* sons is hastening upon them, and if they make not a great uproar and noyse, their great *Diana* falls for ever.

I never read that the Disciples, or Christians in their days, did desire the Magistrate to punish, kill, accuse, condemn or imprison any that received not their doctrine: no, they were but *to shake off the dust of their feet as a Witness against them.* Nor did they desire to have the Magistrate to punish any that fell away from their doctrine into other opinions, though never so gross; but all that they did was by spiritual power to deliver them to Satan, and that also for this end, even *for the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus.* *Argum.* 3. Mat. 10. 14. 1 Cor. 5. 4. 5.

All that I find that they declared the Magistrate had no power to hinder them of, was the speaking the things of God, wherein they were bound to obey God rather then men, and in this case the counsel of *Gamaliel* was both good and pretious, *That they should abstain from these men, and let them alone: for if that counsel or work were of men, it would come to nought: But if it were of God, it cannot be overthrown,* and so in opposing of it, men may be found fighters against the holy Ghost. *Argum.* 4. Acts 5. 38, 39.

2. Neither did they act or speak (as Christians) any thing that was destructive, or any way hurtfull to the power of the Civil Magistrate. For though they were accused of divers evils and misdemeanors, as of being *enemies to Cæsar, the Temple, and Laws, perverting of the people, for speaking blasphemous words against the place of the Jewish worship, against the Law, to trouble the Cities, to teach customs not lawful for them to observe that were Romans, and that they turned the world upside down: That they were seducers, hereticks, and that their Sect* (as they were pleased to call it) *was spoken against every where, and that Paul was a pestilent fellow, a mover of sedition among all the Jewes throughout all the world, and a ring-leader of the Sect of the Nazarens.* Yet were all these accusations false and forged, and could not be proved against them: *For neither against the Law of the Jews, neither* *Argum* 1. Acts 19. 26. and 21. 28. and 17. 13. 14. Acts 16. 20. 21. Acts 17. 5. Acts 28. 22. Acts 24. 5. Acts 25. 8.

ther against the Temple, nor yet against Cæsar, had they offended any thing at all.

Argum 2. Nay, they were so far from being disturbers of the peace, or injurious to any man, that their very Doctrine was to have, *as much as in them laid, peace with all men,* and not to *suffer for evil doing, but well*: And it was their practice, that *being reviled, they did bless, and being persecuted, they did suffer, and being defamed they did intreat.* Nay, they were so far from doing evil, or opposing the civil Power, that *Paul* being wrongfully accused by the *Jews*, had such confidence even in the justice of the Heathenish Magistrate, and his own innocency, with Gods assistance, that *he appealed unto Cæsar.* But it is not so with those that pretend to be Saints now; for they will not be content without maintenance from the Magistrate, or else they will resist and oppose.

Rom. 12. 18. 1 Pet. 2. 14. 15. 1 Cor. 4. 12, 13.

Acts 25. 10, 11.

Position 3. The civill Magistrate hath not any positive power to punish any man, or restrain any, for their light, judgment, conscience, opinion, or way of worship, if so be they act or speak nothing that is distractive or destructive to the civill Power, or tending to the breach of the peace, or to injure one another; which is manifest from these grounds,

Argum. 1. Nothing ought to be restrained, condemned, or punished by the civill Magistrate, in relation to Judgment and Opinion, but as it is certainly and infallibly known to be erroneous, false, blasphemous, or heretical: nor any thing restrained or punished in respect of worship, but what is infallibly known to be idolatrous, superstitious, and contrary to the mind of God. But it is manifest, that man, as *he is natural, knoweth not these things, but they are foolishness unto him, neither can he discern them; for men are altogether gone out of the way, and there is none of them that understands these things, no not one.* And then shall man be a judge of what he knows not, and give sentence where he understands not at all? And if it be thought that Magistrates are to judg & punish these things as they are Christians, because it is said, that the *Saints shal judg the world.* 1. It cannot be proved that they are Christians because they are called so, nor that they are Saints because they think and call themselves so; for, *not he whom man approveth,*

1 Cor. 2. 14. Psa. 14. 2, 3

1 Cor. 6. 2.

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approveth, but he whom God approveth is justified. 2. And 1 Cor. 10. 18.
though it be true that the Saints do & shall judg the world, yet it is not by using any of the Civill Power or Authority of the world: for *Christs kingdom*, of which they are members, *is not of this world*: and thus *Paul did not judge those* 1 Cor. 5. 12. *that were without*; and the Saints judging of the world was 13.
in spiritual power, by a declarative witnessing against all unrighteousnes of men, but no using of the civill sword; for their *weapons were not carnal but spirituall.* And therefore the Magistrate is not the competent judge of these things, and therefore hath no power but what is negative, and so ought not to forbid them.

But though the Magistrate had the spirit of discerning, *Argum.* 2.
without error or mistake, of what was true or false, light or darkness, both in relation to opinion and outward worship, yet is not the right and judgement of these things given or granted unto him, though he be as a god upon earth, but it is the great & high priviledge and prerogative of *Jesus Christ, by whom God will judge the World, according to Pauls Gospel,* Rom. 1. 25. and 2. 15
and the very Gentiles for walking contrary to their own light, were judged of God, and not by men, and of him *given up unto vile affections*, as a just punishment for sinning John 5. 22.
against light; and therefore *the Father hath committed all* 1 Pet. 4. 5
judgment unto the Son, and he it is that is appointed *judge of* 2 Tim. 4. 1
quick and dead: for all power is given him both in heaven and Mat. 28. 18.
earth, for it is *God himself* in these cases, and not man, that Psal. 50. 6.
is and will be *Judge.*

Again, what *Tares* soever the *envious man hath sown in the* *Argum.* 3.
field of the World, of lies, falsities, errors, blasphemies, heresies idolatrous and superstitious worships are not to be
weeded forth by every servant, nor by the Magistrate, *lest* Mat. 13. 24, 25,
they pluck up the wheat also, but both must be let alone until -6. 27. 29,
the harvest and then the Lord will send messengers that shall 30.
make a separation: Therefore the Magistrate ought not to meddle with the plucking out of the Tares of errors, heresies & false worships; for therby usually the wheat is pluckt up, and the tares left; for the Saints of God have always been persecuted and slain under the pretence of rooting forth er-

rors, and destroying false ways of worship, and under colour of *doing God good service*: For it is evident, that since the Magistrates have assumed to themselves the title of *Christians*, and pretended power, nay also will, & skil of promoting the cause of Christ, of setting up forms, professions, and making Creeds, Confessions, and Articles of Religion by the power of civill authority; as also to eradicate errors, heresies and false worship, Antichrist hath by that means had his growth and increase; Apostasie hath entred and prevailed, Truth almost in all Ages hath been stifled and suppressed, and the Saints persecuted and butchered, as is too evident in Martyrologie and Church History. And this is all the advantage that the truth of Christ ever gained, or can have from the authority of men, and the power of the world.

Argum. 4 Also the record of truth doth witness that God in his unsearchable wisdom and providence hath decreed, *that heresies must come, that those that are approved amongst his Saints may be made manifest, and that it is of necessity that offences must come, though there be a wo to those by whom they do come.* And therefore the power of man or Magistrates cannot frustrate the purpose of God, but while they labour to do what belongs not unto them, they become *fighters against God*, and so are given up to blindness, and because they *believed not the truth, are given over to believe lies.*

1 Cor 11.19. Mat. 18 7.

Argum. 5. Moreover, this power hath been assumed by men & Magistrates from no better a ground then the rotten foundation of infidelity & pride; out of infidelity, in fearing and distrusting that God was not powerful and wise enough of himsef in his own spiritual strength to carry on and accomplish his own work without the wisdom and power of sinfull, weak, and vain man, *whose breath is in his nostrils, and his help vain*: When the Kingdom and Cause of God is built onely upon himself, that everlasting Rock of Ages, and Christ is *that Stone, though refused of men, is chosen of God, and pretious, and is become the chief in the corner*. Even *that stone coming out of the Rock without hands, and crushing in pieces all the Images of brass, Iron or clay*, that ever the power of man erected or set up. And it proceeds out of pride, man vainly thinking

Psal. 146. 3, 4.

1 Pet. 2. 4, 5, 6.

Dan 2. 34.

king in his wisdom & power to make the *Work of God* more effectual then the Lord hath determined, and by the rod of fear and terror to drive more into heaven then ever God hath decreed shall come there, or to force them in sooner then his appointed time, or by a door that he never opened; not considering that *the weakness of God is stronger then the strength of men; and the foolishnesse of God wiser then the wisdom of men*, and that *no man can come*, nor be driven unto Christ, *except the Father draw him.* 1 Cor. 1.25 John 6.44.

Argum. 6.

Lastly, the Magistrate pretending to be judge of the consciences of men, doth usurp the place of God; for God himself will immediatly reign there, and none can perswade nor change a heart but God only, for *it is he that takes away stony hearts, and gives hearts of flesh, takes away the old & gives new ones*, and no creaturely power is able to do it. And also thereby many are forced to become hypocrites, and to sin against the light of their own conscience, or else to undergo loss of goods, or liberty, bodily hurt, or death, which is cruel and tyrannical, nay even against the law of Nature: for who would desire to be compell'd against the light of his own conscience? and therefore how unjust is it to compell anothers? This may make a man a Proselyte, to say and profess with his mouth, that which is contrary to the intent and belief of his heart, and so to be *twofold more the child of perdition then formerly.* Ezek. 18.31. & 11.19.

Object. 1.

Some object, That the Jewish Magistrates had power to punish idolatry and blasphemy; and why have not Magistrates amongst the Christians the like power?

Solution.

1. Because we are not under the same administration, nor are their Laws obligatory to us: *For the Priesthood being changed, there is made of necessity a change also of the Law.* Heb. 7.12.

2. Because we have not the same means to instruct and direct us in giving judgment in such abstruse & deep matters; for they had extraordinary direction by the *Urim & Thummim*, & by their Prophets, both of which we want: we have none that can make *fire come down from heaven*, as *Elija* did, to confound *Baals* Prophets withall: and therefore where there are not like premises, there cannot be like conclusions.

Others,

Object. 2. Others object, that there is a power that the Disciples had and exercised, to censure & deliver to *Satan*, as in case of Incest; and of *Hymeneus & Philetus* denying the resurrection: Rev. 2.20. and the *Angel of the Church in Thyatira is threatned, because he had suffered Jezebel to teach and seduce the servants of God*; and therefore that there remains a coercive and punitive power, if not in the Magistrates at least in the Ministers and Churches, and therefore it is lawfull to exercise that.

Solution. 1. It is true, that the Apostles and primitive Churches had by their directions a power to retain sins, and to deliver to *Satan*; but this was not an externall power of man, or the sword, but was spirituall, and stood in the power of Christ; for the Apostle saith, *In the name of our Lord Jesus Christ,* 1 Cor. 5. 4. 5. *When ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.* Now this was done in the power of Christ, and so as no Church now can shew the like, though they seem to imitate it.

2. This was not done by inflicting any external punishment upon him, but that the rest of the saints were to forbear such 1 Cor. 5. 11. an ones company, *even to eat with him*, and consisted not in some violent thrusting out such an one from their houses or company, but in withdrawing themselvs away from him: for the Apostle warns and commands the believing *Thessalonians* in 2 Thess. 3. 6. 14. *the name of our Lord Jesus Christ, that they should withdraw themselvs from every brother that walked disorderly; and if any did not obey his word in that Epistle, they should note such an one, & have no company with him, that he might be ashamed.*

3. For that of the Angel of the Church in *Thyatira*, it contains a very high & great mystery, more then mans wit can conceive by the letter; yet it is clear that they should not have suffered her: but what was it they should have restrained or resisted her withall? not with carnall weapons (for the Saints wear not such) but with spirituall, which were mighty and powerfull in Christ.

2. Those rebuked there were such as *had her doctrine*, and Rev. 2. 22, 24, 25. those threatned were such as had *committed fornication with her*,

her, and therefore by *ſuffering her*, was to have embraced her doctrine; but thoſe that had it not, nor had known the depths of Satan, they were not reproved nor threatned at all, but exhorted only *to hold faſt untill Chriſt ſhould come.*

Conſectaries.

There is nothing in the Goſpel either in doctrine or practice, that is diſtractive or deſtructive to the civil power, nor any way hurtful or injurious unto men. And therfore whatſoever doctrine or practice is deſtructive to Magiſtracy, or tends to break the peace, or injure any man, the ſame hath no ground in the Goſpel, and is an evill that the Magiſtrate hath power to reſtrain and puniſh. *Conſect.* 1.

All the liberty that Chriſtians have, or can claim of or from the Magiſtrate, is onely negative and permiſſive, that they ſhould not forbid & hinder them to declare the things that God hath revealed in them, and commanded them to utter, nor prohibite them the way of their worſhip and ſerving of God. *Conſect.* 2.

The Magiſtrate hath an unqueſtionable power to reſtrain and puniſh every word and action of man that tends to the diſturbance of the civil State, or to the prejudice of others, and is bound to uphold nothing of Chriſtian Religion, either with the ſword, or with mony or maintenance: and therefore thoſe that require pay from the State to uphold their Religion, ought in that point ſo far to be reſtrained, as to be denied it, and none allowed them. *Conſect.* 3.

Then whatſoever a mans opinion or way of worſhip be (if he live peaceably amongſt men both in word and work, and faithfully and obediently toward the Civil power) the Magiſtrate (ought without reſpect to his judgment, or way of worſhip) to protect and defend him, and not at all to intermeddle with him in regard of either. *Conſect.* 4.

Queries.

If the Magiſtrate (not having infallibility of judgment) do by law eſtabliſh one or more forms of Religion, & compell men to conform therunto, may not one or all thoſe be idolatrous *Query* 1.

idolatrous and erroneous? and some way not allowed by law, be the onely way of truth in Christ?

Query 2. Can a Magistrate drive more into heaven then the Father hath determined to draw thither? or can he be wiser then the Spirit of Christ to teach and direct men the way to eternall life?

Query 3. Doth any form of religion necessarily entail the grace of God upon those that walk in it? Or can any form keep out the Spirit and Grace of God when it will enter?

Query 4. Doth any power of the Magistrate really and truly change the heart, though it make the tongue confess, and the person in external worship conform to the Form and Religion established?

Query 5. Is it not against the law of Nature, and the light imprinted in us, to do that to another we would not have done to our selves, to compell another when we would not be compelled?

Request. 1. If any out of tenderness of conscience, lowliness of mind, or love of the truth, desire further satisfaction in the particulars handled herein, I shall be willing (as far as the Lord in mercy shall enable me) either by conference or otherwise, to give them what content and assistance lies in my power.

Request. 2. If any one be unsatisfied with the truths herein contained, and judge them unsound or erroneous, and so have a desire to confute them, or argue against them, I only intreat them plainly and fully to make it manifest out of what principle they speak, whether from the Spirit of truth, or from the ground of Human learning and Reason, and according to the presence of the Lord with me, they shall receive a response.

FINIS.